1: Cooper E-4 (no date) 1946 S315 Tehuelche S85

764 The more common later form of disposal was interment in a sitting posture, the body enveloped in a hide roll or mantle, the deceased's belongings or most of them being burned. (Pelia, 1914, p. 11; Mulix, 1917, p. 213; Gardiner, 1852, p. 98; Musters, 1871, p. 178; Roncagli, 1884, p. 779; Spegazzini, 1884, p. 236; Borgatello, 1924, pp. 22-23.) The deceased person's horses were killed, and the skin of one or more of them stuffed with straw and set up at the grave (Lozano [Cardiel and Quiroga, 1747] 1836-7, pp. 16-17, and later sources). Some placed food in the grave, others did not (Viedma, 1837 b, p. 78). Poles with banners were also put up at the grave. Killing of the dead person's dogs and other animals was common. Viedma (1837 a, p. 47; 1837 b, p. 77) reports a case of turning over the corpse to the old women for secret burial.

765 As mourning rites, the women wailed, scratched their faces and gashed their cheeks (Viedma, 1837 b, p. 77), and cut their hair or ends of it and threw them into the fire, while, according to Gardiner (1852, p. 98) the surviving male relatives cut gashes in the calves of their legs. The widow painted her face black. The name of the dead was not mentioned. According to Viedma (1837 b, pp. 77-78), in his day, mourning, in the case of a young person or of one in robust middle age, continued 15 days, with 1 day of mourning each succeeding moon and 3-day mourning at the first anniversary; but on the death of an aged person, only a broken-down horse was killed.

● 775 Future life.—Very meager data are found in our sources. Belief in a future life is clear; the rest obscure. According to Viedma (1837 b, p. 78), when an aged person died his soul just passed on, while when a young and robust person died, he (his spirit) was retained below the earth until such time elapsed as would have brought him to old age had he lived, and then passed into the first child born. According to Cozo (1880, p. 172) and Borgatello (1924, p. 28), the lot of the good and evil differed in the future life.

See pages 153-154.

531 Art.—Geometric designs (fig. 19) of considerable complexity were painted in red, yellow, green, blue, white, and black on mantles. (Cf. Lothrop, 1928, for details and affiliations.) Crude zoomorphic and other pictographs (*Tehuelche?*, or proto-*Tehuelche?*) occur in *Tehuelche* territory.

526 Games and gambling.—The later *Tehuelche* were very fond of horse-racing, a ball game (the *Arocanoxon pillmia*), dice (Spanish), 525 and card playing (Spanish); and Cozo (1880, pp. 77, 153) reported

1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5

1822, 2:90, who also gives soychuhèt, for "men that dwell with God beyond the world"; *Tehuelche*, Sánchez Labrador, 1936, p. 65, and Hervás, 1800–1805, 1:133) Setebos (Pigafetta, 1906, 1:56, 60, 78), Seeom or Seeó (Moreno, 1879, pp. 239, 387); Kch-a-once, Tchûr (Gardiner, 1852, pp. 23–24); Maiph (Beauvoir, 1915, pp. 180, 189, "espíritu bueno," "sombra"); Maipè (Borgatello, 1924, p. 22). The reiteration of the idea that the dead go to the Supreme Being after death is suggestive of the similar *Ona* conception, as is also the relative aloofness of the *Tehuelche* deity.

Evil happenings were attributable to an evil spirit or evil spirits, known under the names of Cheleulle, Cheleule (Pigafetta, 1906, 1:60, 78), Atskannakanats (Falkner, 1774, p. 116), Achekenat-kanet (D'Orbigny, 1835–47, 4:220, "good and evil"); Agschem (Moreno, 1879, pp. 235, 416), Valichu or Gualichu (Sánchez Labrador, 1936, p. 66; Musters, 1871, p. 180; Borgatello, 1924, p. 22), Camalasque (Viedma, 1837 b, pp. 75–76), Kérenk(e)n (Spegazzini, 1884, p. 237) Kerrkenge (Moreno, 1879, p. 387), Kakenga, Kubejeken (Outes, 1913 a, pp. 486–487, "dios"); Jasemel (Peña, 1914, p. 11, "un Dios"). Gualichu is a non-*Tehuelchean* and non-*Araucanian* word. A good deal of *Tehuelche* religion seems to have consisted in propitiating and holding at bay these malevolent spirits, although some of them were apparently benevolent guardians of the *Tehuelche*. The best piece of rhea meat and the first bottles of liquor were offered to Walichu (Lista, 1879 a, p. 77).

Certain miscellaneous observances of a magico-religious nature have been recorded in fragmentary form. The new moon was given a salute with low muttered words (Musters, 1871, p. 179; 1872, p. 203). The cry of the nightjar over the camp or the toldo was an omen of sickness or death (Musters, 1871, p. 182; 1872, p. 203). It was taboo to injure nightjars (Musters, 1872, p. 203) and to take young half-fledged hawks from the nest (Coan, 1880, p. 113). Hair clippings could be used in black magic; when camp was broken, everything not taken away was burned lest some enemy should get hold of the article and do harm to the previous possessor of it (Moreno, 1879, p. 239). A lunar eclipse was attributed to Gualichu entering the moon and breaking it up; the people then would spit at the moon and throw stones at it to drive the evil spirit away (Borgatello, 1924, p. 22). On starting to smoke, the smoker would blow a puff toward each of the four cardinal points and mutter a prayer (Musters, 1871, p. 174; 1872, p. 203). At marriage feasts, great care was taken lest the meat or offal of the animals slaughtered therefor was touched by the dogs, as this would have been unlucky; at the shaman's child-curing rite, in which a white mare was killed and eaten, care was taken that no dogs should approach (Musters, 1872, pp. 201–202). On the occasion

2: Musters T-5 (1869-1870)1873
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756 between his knees, and performing a short ceremony of incantation, shouts in his ear, exhorting the devil to come out. Mr. Clarke, when travelling with the Indians south of Santa Cruz, was treated in this fashion when suffering from feverish headache, and said that at the time it relieved him.

775 788 Beside this Gualichu, there are many others which are supposed to inhabit subterranean dwellings, underneath certain woods and rivers and peculiarly-shaped rocks. I was very much surprised at seeing the Indians salute these objects by placing the hand to the head and muttering an incantation; and for a long time held to the belief that they were only expressing admiration for the Creator's handiwork; but subsequently I learned that they sought thus to conciliate the spirits of these places, reputed to be the spirits of deceased members of the faculty. These devils' powers, however, are confined to the districts contiguous to their habitations.

789 776 On one occasion, a horse about to run a match was taken up to a neighbouring hill before daylight by the owner, and some secret ceremony was performed by the wizard. Previous to the race the owner (Wáki) came to me and advised me to put my stakes on his horse, as he had been made safe to win by mysterious incantations which had secured the favour of the local Gualichu; and, strange to say, the horse, which by his appearance was much inferior to the other, did win, thereby establishing a reputation for the wizard and the Gualichu.

776 I remember on one occasion when riding with Hinchel we came in sight of a peculiarly-pointed rock, which he saluted. I did the same, at which he appeared much pleased; and on our subsequently arriving at a salina, where we found good salt, much needed at the time, he explained to me that the spirit of the place had led us in that direction. In the meeting of Indians the devils are supposed to be driven away by the horsemen chasing at full speed round and round, and firing off their guns.

Every moon a day of mourning and weeping is repeated, and a horse or 765
mare is slaughtered if a friend or relative can be found who will donate one, since the deceased no longer has any. On the first anniversary a three-day mourning period is observed, with weeping, a bonfire into which offerings are thrown, and as many of the other ceremonies which were done on the day of death as can be, as a memorial to it. After these three days are passed they forget all about the deceased person, and that is the end of the matter. All this funeral pomp and ceremony is done only for young or mature and robust persons, while for those who die in old age there is no mourning or weeping, the belief being [493]
that their death was necessary, and so only one horse is killed, and at that the worst and of least value from among the deceased's herd.

Horses are killed for weddings and deaths, on the occasion of a 782
child's teething, when the menstruation period starts in women, for any minor evil, to placate the idol when it is angry, which they believe is the case when they become sick, when the taking of game is very difficult, when other Indians harass them and they are themselves not strong enough to declare war -- when they are not strong enough to war with others they endure any wrong the others care to do to them. And all this slaughter of horses and mares is the reason why the whole region is not full of horses, for although the mares foal every year, the Indians kill so many mares that they do not have enough horses for their needs and must make up the difference by trading for them with the Pampas [494]
Indians of Buenos Aires. In order to replenish their stock of horses they bring hides with them when they come down to the Rio Negro, and exchange them for these animals, from which it happens that the Indians of San Julian have less horses than those of the gulfs of San Jorge and Santa Elena, because they cannot go down to the Rio Negro as often as the former can.

They believe in the transmigration of the soul, and that the souls 776
of those who die pass back into the babies who are born into the same family, and in this way: If a person dies in old age his soul transmigrates without having to wait, and that is why he is not wept for or mourned since they say that the soul is passing into a more fortunate life; but the soul of one who dies young and strong remains detained beneath the earth and is fated to sojourn there a length of time equal to that which would have been required for him to reach old age. Once this time is fulfilled his soul passes into the next-born infant. It is be- 776
cause of this long wait during which it is thought that the soul is cramped 782
and strained, that they make so many sacrifices to the idol, in order that

he ease the soul's distress somewhat until the decreed time comes around. They are so superstitious in this matter that some are persuaded that it is desirable to put a little food and valuables in the grave so that the souls of the deceased may eat and entertain themselves; others think that this is fruitless, believing that the idol will supply them with all that is necessary. This matter is ordered in each [78] family according to the opinion of the impostor witch doctor, who deceives himself and hoodwinks the others as he pleases, no notice being taken of his inconsistencies, even when his thoughts and his commands are seen to be continually at variance. These liars make the others believe that the idol makes signs with its hands, and that it speaks, and then they repeat what they say they have heard the idol say, before the people are present at the time when the witch doctor unwraps the idol, and they see with their own eyes that it is a lie, if the witch doctor says that it has spoken or gesticulated, that is enough for them to believe the thing blindly.

They are of the opinion that nothing they can do can offend the deity they worship in any way, and so they believe that the adversities and punishments which he sends them are not because they have deserved them because of their transgressions, but because the idol just gets it into its head to treat them badly. Thus the graciousness of this power consists in having good horses, health and peace, in finding plentiful game, and in the faithfulness of their neighbors.

The number of Indians who are here settled is about 4,000 persons. They occupy the territory on the coast which has already been indicated. They cannot leave this region because they are hemmed in on the east by the sea, on the north by the Rio Negro and the Pampas Indians of Buenos Aires, and on the west and south by the mountain chain which it is impossible to cross owing to its height and because it is covered with snow the year round. So forbidding are these mountains that they are to all intents uninhabited, even by birds.

In all this land there is absolutely no lumber for construction purposes, but there is an abundance of firewood on all hands, good for burning, and the greater part of the ground is covered with sabine, <u>verbisco</u>, thyme and <u>gomeles</u>. All the land is rugged and cut up into hills, gullies and valleys. One of these latter is to be found twenty leagues away from San Julian, and is a very pleasant place which the Indians call Ocuna. There are in it innumerable springs with good water. In most of the gullies and valleys springs are to be met with at a distance of one, two, three or four leagues from the shore. It is probable that these parts are